

**EMPOWERMENT OF
WOMEN
THROUGH EDUCATION
AND EMPLOYMENT**

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EMPOWERMENT OF WOMEN THROUGH EDUCATION AND EMPLOYMENT

Dissertation submitted to the
Madurai Kamaraj University
in partial fulfillment of the requirements
for the degree of
Master of Philosophy in Public Administration

Researcher
Sr. LILLY C. MATHEW

Department of Public Administration
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MADURAI

MARCH 1997

TREDA, BANGALORE

TREDA was started in a humble way in 1993 by Sr. Lilly Chunkapura. Despite several odds TREDA was registered in 1996 in Bangalore. Sr. Lilly was the first Director and she continues to be the Director till today. Under the dedicated and efficient leadership of Sr. Lilly, it has achieved much in its vision and mission. It has 25 beds and its team consists of expert professionals. Poor villagers are TREDA's target groups and 60 villages are adopted in the sub-urbs of Bangalore. It has got extension programmes at Kolar district. It promotes community based de-addiction camps and conduct awareness classes on addiction and HIV / AIDS for college and high school students regularly. Empowerment of women and children are also included in its project.

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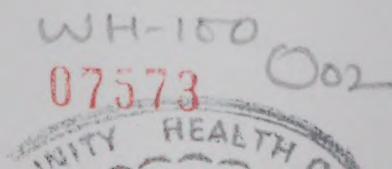
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This is to certify that Sr. LILLY C. MATHEW, M.Phil in Public Administration, has duly completed the dissertation work titled "EMPOWERMENT OF WOMEN THROUGH EDUCATION AND EMPLOYMENT". This was undertaken by her towards requirements to the degree of Master of Philosophy of Madurai Kamaraj University. Further it was written and submitted by her in March 1997 under the guidance of Dr. T. John Sahayam Chelliah, Director of Madurai Kamaraj University, Madurai.

Dr. T. John Sahayam Chelliah
Director,
Department of Public Administration
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Madurai Kamaraj University

DEDICATION

IN LOVING
MEMORY OF MY
COURAGEOUS MOTHER
THERESIAMMA MATHEW. SHE
IS AN IDEAL MOTHER AND A NOBLE
WIFE. HER INNER FREEDOM AND FAITH
MADE HER CHILDREN WISE AND WONDERFUL!!

"I HAVE MET BRAVE WOMEN WHO ARE EXPLORING
THE OUTER EDGE OF HUMAN POSSIBILITY
WITH NO HISTORY TO GUIDE THEM
AND WITH A COURAGE TO MAKE
THEMSELVES VULNERABLE
THAT I FIND MOVING
BEYOND WORDS"

- Gloria Steinem

ACKNOWLEDGEMENT

The subjugation of Indian women and their awakening since the day of renaissance is an important topic for socio-political study. Moreover the inspiration from Mother Anna Dengel, the foundress of the Medical Mission Sisters and the present thrust of our society have prompted me to take up empowerment of women today. convinced of my prophetic role in the Church, I have opted to empower rural women earnestly without counting the cost.

I am extremely grateful to my guide Dr. T. John Sahayam Chelliah for his valuable guidance, support and advice at each stage. This study would not have been completed without his assistance.

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I gratefully acknowledge the help of TREDAs staff for their assistance in my studies.

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I would like to thank Medical Mission Sisters, who gave permission to publish this book and supported my studies.

Finally, thanks are owned to the persons who were interviewed and all the respondents whose co-operation made this study possible.

Sr. Lilly Chunkapura
Director, TREDAs
Bangalore.

FOREWORD

The international community is becoming more and more aware of the problems faced by women in the contemporary society. Emancipation and empowerment of women is an important agenda of our time. A good number of voluntary organizations in different parts of the world have given great impetus to this urgent movement. The plight of women, subjected to exploitation and victimization, is brought to light by national and international gatherings organized by the voluntary organizations and by various agents of Governments and of the United Nations Organization. International Women's Day on March 8 has become an annual event in many countries and it has become an occasion for a deeper conscientization of the society on the problems faced by women at home, in the place of work and in other situations of life. Along with this positive trend, one has to mention with regret that the modern society is in the grip of new forms of evils marginalizing women, such as, female foeticide, female infanticide and so on. Again various movements for women which, create awareness about these maladies give a ray of hope to the society.

The Church also is becoming now more sensitive to the problems of women. Ever since the celebration of the Second Vatican Council, the Church is more open to the social issues. With maternal care, she wishes to involve actively for bringing about a social change. The apostolic exhortation, *Mulieris Dignitatem*, tries to articulate the vision of the Church on the dignity and mission of women in the Christian perspective. This magisterial document is, in fact, laying a solid foundation

to the global and regional movements for emancipation and empowerment of women. Considering the issue in the Asian context, one's attention goes to the Synod of Bishops for Asia held in 1998, which voiced its concern for the problems of women, especially in Asia, such as illiteracy, discrimination, exploitation, oppression and so on. It has pledged full support for the empowerment movements. The post Synodal document, *Ecclesia in Asia*, has stated : "In their fight against all forms of injustice and discrimination, women should find an ally in the Christian community and for this reason the Synod proposed that, where possible, the local churches in Asia should promote human rights activities on behalf of women. The aim must be to bring about a change of attitude through a proper understanding of the role of men and women in the family, in society and in the Church through a greater awareness of the original complementarity between men and women and through clearer appreciation of the importance of the feminine dimension in all things human" (No. 34).

It is in this background and context, the services of Sr. Lilly Chunkapura, MMS, in the field of empowerment of women, extending over a decade, are situated. She belongs to the Medical Mission Society, a religious congregation for women founded primarily to work for the uplift of women. Having been designated by her congregation for this noble service, Sr. Lilly has ventured into this challenging field of emancipation and empowerment of women. Duly qualified, sufficiently equipped and well motivated she has undertaken with a resolute mind the treatment and rehabilitation of alcoholics and drug-addicts. It is to her credit that, TREDA,

Bangalore, has grown into an important institution in the field, bringing relief and peace to many families in and around Bangalore, thanks to the dedicated team of doctors, social workers, counselors and other personnel associated with TREDA.

Sr. Lilly's academic competence, expertise and practical experience in the field of social action have been brought to light in her research on the subject of empowerment of women through education and employment. The research paper is a commendable work. Applying suitable methods of social sciences, the research paper arrives at social facts, states them with clarity and suggests their probable causes. Sociologists and experts have to access the claims of the research - its methods and findings. In the present book, the research material is being made available to the scholars and to the general public. Sr. Lilly deserves appreciation for her resolute involvement in the field of empowerment of women and for her sagacity to give a scientific basis for her services by undertaking such as research. She can be assured of the support and encouragement of many who are aware of the problems faced by women in the contemporary society. Sr. Lilly has done something beautiful for society and humanity. May God bless her to contribute much more to the noble cause of empowerment of women through education and employment.

Fr. (Dr.) Pascal Korothe, OCD Carmelaram Theology College,
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CHAPTER I

INTRODUCTION

"I am a Woman,

I am struggling,

I am hoping,

I am angered by the structures and powers that create all forms of oppression, exploitation and degradation.

I am witness to the means, tears, banners and clenched fists of my people.

I can hear their liberating songs, their hopeful prayers and decisive march toward justice and freedom.

I believe that all of us - women and man are called upon to do responsible action to be concerned, to be involved
Now"!

by : Elizabeth Tapia

"Women are half the world's population, receives one tenth of the world's income, do two-thirds of the world's working hours and own less than one per cent of world property".

(International Labour Office, 1980)

Many studies on women development in many developing countries shows that women are losing out in many fields of productive employment in India the committee on the status of women observed in its studies, growing decline in the status of women from 1911 in the fields of education, health and sex ratio and above all in employment, including agriculture. Thus in spheres of life women are disadvantaged and it needs to be given much attention. Improved education and awareness creation will spark some attitudinal change in women and subsequently in men. We hope that through adult education this can be achieved. To overcome this disadvantages, women must believe in themselves and convince others that they are already an important part of their country's economy. Economic development projects, adult education and leadership training provide means for them to convince themselves and others. Women's projects must also pose a challenge to the social structure and to underlying economic injustices. Such challenges would be made possible through carefully planned educational experiences that enable women to organise themselves and build economically strong enterprises, as well as, in the professional realms, as doctors, lawyers and engineers. Major changes are required to overcome prevailing, oppressive social attitudes. Such challenges call for well organised lobby groups, the establishment of better child care services and improved health care services. The women must be taught to identify the causes of illness and to cope with available resources. Women have vital role to play

not only in raising the standard of living in the country, but also in the status of women themselves. Adult Education has been perceived as a key to the golden gate of success and equal participation in the development process. Education just for literacy is meaningless, when women has little control over what is happening in her environment. What she requires and demands is knowledge that she need not bear so many children and work endless hours without respite a recognition. If women are to be change agents in their societies, the education offered them must be a tool for awareness creation for justice and action. Real development is development of people, increase in the level of their consciousness and participation by the majority in decision making, along with economic development; it includes personal and co-operative growth and reform in social structures and cultural patterns. Development cannot be achieved by considering only one aspect of development. Adult education is a necessity as ignorance and poverty are two fundamental problems, caused by illiteracy and sense of powerlessness. Low status and poverty of women are due to illiteracy. Illiteracy is serious impediment to an individuals growth. The women can rise to their own liberation through adult education. The purpose of education is to help every individual to develop and bring out the maximum potentiality for the betterment of the society. Education empowers women to consider reality critically and creatively and see education as practice of freedom. With education the illiterate person comes to a new hope for women's emancipation which was

clearly very much part of our history in India. This could not be a transport from the west, although western liberal thoughts no doubt, influenced it. We want liberation, by which women will be respected as human being, who can solve problems and participate in everything, culture, art, literature, politics, trade unionism, a liberation, that means our opinion is respected at home and outside home.

This book is written from my personal experiences with the poor women in Karnataka. I am sure it is a relevant book and hope the readers will profit in empowering the women.

STATEMENT OF THE PROBLEM

LOW STATUS OF WOMEN

Women are socialised into believing that by nature their primary role is as mothers. Womanhood is equated with motherhood, and marriages are seen as essential for every woman. This attitude is even reflected in the families, states, countries and in the world at large. Women are taught from childhood to be self sacrificing and self-effacing. Double standards are always imposed within the family and society, for example, it is the woman who is usually punished for adultery, while the man goes free. Of course, women themselves perpetuate this system.

Since sexual purity is an overriding consideration at marriage, the female child's freedom of association, communication and contact are restricted especially with opposite sex. Women are subjugated in society, in such a way that she is not allowed to participate even at the level of trade union organisation or Mahila samajams. They are looked down upon, right from birth. When a boy is born, the father goes off to celebrate because a man has been born. But when a girl is born, all are sad and she seems to be a burden for the family.

Sex Ratio :- Undoubtedly sex ratio in India goes in favour of men. There are 929 females for every 1000 males in India as per the 1991 census. In India, every year 12 million girls are born, one and a half million die before they reach the age of one. The number of girl children surviving after 15 years

of age is only 9 million. There are about 23 million excess men in our country. Some of the reasons for this low sex ratio are the following:

Today, in India, the Amniocentesis is used as sex detection test to abort the female foetus. In the year 1984, female foeticides which occurred in the city of Bombay alone numbered 40,000. This discrimination starts long before child birth itself. Foeticide is misuse of medical technology in the unlawful direction by the society. Amniocentesis for sex detection is prohibited by passing a bill in Maharashtra lately.

Female infanticide is another evil prevalent in our society which steals away the right of a girl child to remain alive after birth. Nearly 6,000 female babies were poisoned to death in Usilampatti taluk in Tamil Nadu, in the last decade. The right to live also embodies the right to body, mind, family and home. Nutritionally, these girl children are discriminated especially in families with lower incomes, very often they are under fed and also under nurtured and die due to lack of medical care in time. Child marriages are common in India which put girl children in a highly disadvantaged position. Early marriage means more babies which eat away the vitality of these little mothers and these young women die prematurely. The injustices done to women are on the increase. Hence the female sex ratio is on the decrease.

The following table illustrates the sex ratio in India, from 1901-1991:

Year	Sex Ratio
1901	972
1911	964
1921	955
1931	950
1941	945
1951	946
1961	941
1971	930
1981	933
1991	929

Source : Census of India, 1991)

The right to body refers to saving a girl, from criminal assaults, including rape, incest, prostitution, violence, forced beggary, forced marriage etc. The problem of female education also is a very crucial in India. According to 1991 census, 39.42% women are literate as against 63.86% men. The number of girls getting enrolled in school is less than 40% compared to boys. Economic circumstances of the family, is one of the reasons for the dropping out of girl children from schools. It is a pity that labour steals away from a girl child her childhood. Education of girls has the lowest priority in low income group families. Women's efforts are normally not counted in the Gross National product nor

regarded as part of development. It is taken for granted that women's roles as mother and house keeper, tend to preclude her, from being skilled and productive in economic enterprises. It also taken for granted that there is very little progress towards greater economic power of women. In order to obtain the unconditional service from women, men kept women always subordinate to him.

SOCIAL ASPECT

Although constitution of India and the laws enacted since independence grant equal status to women, they continue to suffer from disabilities and social prejudices. Women are taught from childhood that man's place is in the street and women's in the home, to look after children and to cook food for all. Men even use religion, to keep women down because, religion says that the head of the family is man. So even if a man is unjust, women must obey him in everything. Women do not have the right to their own reproductivity. They have to choose the family planning method that is approved by the husband or the mother in law.

Women are treated as second class citizens and they are deprived of equality in wages, status and facilities in the field of employment, merely on the ground of gender. Women face difficulties in organising themselves, due to family responsibilities. Indian social structure is marked by institutions like the extended joint family, caste and religious values and all these consolidates the subordinate position of women in society. There are vast sections of the society that suffer discrimination and exploitation and women constitute



TREDA SELF HELP GROUP



SR. LILLY SAYS 'GIRL CHILD IS PRECIOUS'



the largest single group of backward citizens in the country. Men still have fixed idea that women's caliber is inferior to men's in the matter of acquiring mechanical skills, hence technological skills are denied to them. Dependency of a woman on a man is what arrests the development of women. Women are deprived of succession rights. With regard to women's social position women slog to a back breaking routine both in the house and outside. Yet her labour is not counted as economically valuable. Perpetual child bearing chronic sickness and lack of food and medicine have drained women mentally and physically.

VIOLENCE AGAINST WOMEN

Violence against women starts even before birth that is abortion of female foetus and killing of new born female babies. These strange practices are the result of another social evil, the taking of dowry. Even after marriage, the husband's family continue to harass the wife, demanding more money. The wives not meeting these demands are brutally beaten and often set on fire, the cases being reported as fire accidents in the kitchen. Some women commit suicide, unable to bear the ill treatment. There are many dowry deaths that go unreported. Another barbaric custom in Rajasthan is called Sati, when a surviving wife is forced to immolate herself on her husband's funeral fire. Only 5% of rape cases are reported and only 3% of rapists are convicted. For women sexual assault (of which rape is just one form) has been a fear, we constantly live with. If we are attacked we bear the guilt and

take pain to ensure that the event never became public. Regarding custodial rape it is distressing that the Government has not incorporated any of the preventive measures according to the Bill on rape. The Bill seems to protect the police rather than women. Mostly, the poor landless women stratified by the pernicious caste system, who are still victims of bonded labour and custodial rape, marginalised and oppressed at every turn. The vast majority of our women continue to be ignorant, illiterate, exploited in the home and in society, unable to understand rights, leave aside have the capability to exercise them.

WOMEN AND MEDIA

Women are portrayed very cheap and indecent in advertising, without human dignity. Often there are snide remarks about women's anatomy or a titillating picture accompanying serious articles on health or education. Dowry deaths and rape are still considered having news value. T.V. and radio supports consumeristic values and cater to man. The portrayal of women in cinema has shots of rape scenes, torn clothes etc., used liberally under the guise of focussing attention on women's issues. Sensationalism in reporting, needs to be underplayed and feminist values nurtured by the media. These days vulgar display of female body in films as well as publicity materials are common.

"Violence against women has been one of the world's best kept secrets. But increasingly, women from all over are

beginning to talk, and to tell their stories of physical and mental intimidation to a world that is becoming more aware of the problem. Gradually, these stories are finding their way into the media".

COUNTRY PROFILE

Capital	India
Population	843,930,861
Literacy	52.11
Literacy Male	63.86
Literacy Female	39.42
Female Male Ratio	929 female for 1000 male
Life Expectancy	59 Years
Life Expectancy female	58.7 Years
Infant mortality rate	96/1000
Percentage of mal nourished children	40%
Pregnant women suffering form Iron Defficiency	50%
Total working girl Children	44.4 million

Manorama Year Book 1991 (excerpt)

RELEVENCE OF THE PROBLEM

The fourth World Conference on woman (FWCW) that took place in Beijing in China, pointed out, the critical areas of concern that have been obstacles to the advancement of women in the world. This is an agenda for equality which safeguard women's human rights and to obtain commitments form Government for action to create a peaceful, just world.

There were two unique events. One was the NGO Forum which was held in Huairou, about 40 kms away from Beijing. The other was the UN International Conference held at Beijing from 4th to 15th September, 1995.

The NGO Forum, for the first time about 30,000 women form all over the world joined in one place with a common purpose. All were united with a sense of conviction, strength and unity.

The themes were, Economy, Governance and politics, human/legal rights, peace and human security, education, health, environment, spituality and religion, science and technology, media arts and culture, race and ethnicity and youth.

The NGO Forum forced the world to "Look at the World Through Women's Eyes". The NGO Forum fostered a high level of confidence among women activists and the NGO's. It gave them a feeling that they are not alone in their struggle. This they achieved through their organised presentation, their disciplined protests and their lobbying skill. The official policy

makers sitting in the UN Conference had to really, "Look at the World Through Women's Eyes". Here building networks and linkage with other woman were done on a massive scale.

The UN Conference was the official Conference of the Government delegates. Here the Draft Platform for Action was discussed and debated until a consensus was reached.

The critical areas of Concern are the Following:-

- 1) **Poverty** : Increasing and persistant burden of poverty on women is appalling. International Statistics show that women are the majority of the world's poor. Sixty per cent of the world's rural poor are female.
- 2) **Education for women and Girls** : Almost two-thirds of all illiterate people in the world are women. Girls continue to be denied quality education, especially in such fields as science and technology.
- 3) **Health** : Inequalities in health and access to appropriate health care service for women and femal children. More than 5,00,000 women die each year because of complications from pregnancy and half of all adults newly infected by HIV/AIDS are female.
- 4) **Effects of Armed conflict** : Women and girls suffer the consequences of armed conflict in special ways beacuse of thier low status in society and their sex.

Women are left to maintain families when social and economic life is disrupted. They are also subjected to

acts of terrorism, torture, disappearance, rape and displacement. Eighty percent of the world's twenty million refugees are women and children.

- 5) **Economic disparity** : Women's work is under paid and undervalued, lack of equal access to jobs, land, capital and technology exclusion from decision making on economic issues.

Women represent thirty four percent of all workers world wide. Their wages, however are thirty to forty percent less than those of men for comparable work.

- 6) **The public Arena**: Lack of access to structures that shape society and discrimination in leadership position. although women constitute half of the electorate in almost all countries and have the right to vote and hold office, few women, are candidates for public office. This means that, in the shaping of public policy women's voice is not heard.
- 7) **Women's human rights** : Lack of awareness and commitment to recognise woman's human rights.
- 8) **Media** : In-sufficient use of mass media to promote woman's contribution to society.
- 9) **The Environment** : Lack of adequate recognition and support for women's contribution to managing natural resources and safeguarding the environment. All regions of the world are affected by accelerated resource

depletion. Awareness of disasters have increased, but women are still largely absent and from decision making in environmental management, protection and conservation, although they are critical actors at the grassroot level.

- 10) **Violence** : Violence against women is now recognised as a global problems which transcends ethnic groups, religion, age and level of development. It is abetted by ignorance, lack of prohibitive laws and inadequate efforts by public authorities to enforce existing laws.

Violence against women is a global phenomenon

Everywhere and in all ages, women have been victims of violence. They are and often have been raped, mutilated, battered and murdered. In most societies, gender-based violence has long been tolerated, letting the perpetrators go unpunished, their crime tacitly condoned. Based on the popular view that a wife is the property of her husband and that therefore he may do with her whatever he thinks fit, legal systems in some countries have recognised a husband's right to chastise or even kill his wife, if she is considered disobedient or is thought to have committed adultery. Such violence is often covered by a veil of secrecy and denial. Rarely are gender-based abuses reported or recorded.

PROBLEMS OF WOMEN IN INDIA

HISTORICAL BACKGROUND

The history on the status of women in India shows that women held a position of equality with men during the vedic period (2500-1500 B.C.) In the vedas women are called the rani, means Queen. Women took part in public life and entered into the teaching profession too. There was no mention of Sati in Reg veda. Remarriage of women was permitted. Property was jointly owned and women enjoyed a honourable position.

Later with the concept of property and inheritance women also were considered as peoperty and in need of protection and control by men. Eventually patriarchy evolved and the suborination of women prevailed until today. Dowry was introduced as an expression of the market value which women acquired and thus women became a liability for the family. In order to reduce this liability and dowry deaths, in recent years, abortion of the female foetus and killing of the new born female babies became prevalent in many states of India.

WOMEN AND RELIGION

This poor status of women, their oppression and exploitation cannot be examined as an isolated problem in

Indian society. If at all something has to be done for women's development, one should , look into other perspective like, religion, social sructure and economic conditions of women.

“The devaluation of women can be a cultural problem that is carried on from generation to generation. At school we have studied the heroes of history, science and the arts and they all seem to be men. At home, we are sometimes made feel, foolish and stupid”.

(The Tribune 1988 June)

HINDUISM AND WOMEN

In Hinduism, although the domestic God's have to be looked after by women, women were not allowed to study the Holy vedas. She is not permitted to listen to the holy scriptures, when they are being recited. In the caste hierarchy women's status is referred to as sinful birth. By Manu a famous law giver of Circa 200 B.C. the women's role is summarized as follows:- “ In childhood a woman must be subjected to her father, in youth to her husband, and when her lord is dead to her sons; a woman must never be independent.” This particular dictum has had a most potent and pervasive ifluence on the attitude of Indian people towards their women. In Hindu society a widow has no right. She will be separated and debared from participating in religious and other social functions. There are restrictions

imposed on the way she dressess and food that a widow eats. These beliefs and attitudes still prevail in most of the Hindu families.

“Women are the companion of men gifted with equal mental capacities. She has the right to participate in the minute details of freedom and liberty as he ...”. By sheer force of vicious customs, even the most ignorant and worthless men have been enjoying a superiority over women which they do not deserve and ought not to have”

M. Gandhi

ISLAM

During 6th and 7th centuries poligamy flourished from China to Africa, Islam preached before the eyes of God, men and women are equal and women have every right to pray to the Almighty. The muslim personal law granted women the right to ownership of property, made marriage a civil contract between male and female and it also imposed restrictions on poligamy. But the Koran and muslim laws were tailored to fit the local cultural values when Islam was introduced to India, according to the cultural background of the period. Thus it gave the women an inferior position. Therefore the present position of muslim women is extremely unfortunate. The purdha system is still in practice which is a symbol of seclusion of Muslim women. This denied them the right of participation in communal prayers. Today in Islamic marriages, the women's consent is a mere formality. The right of divorce is always favours to the male. Guardianship law

for the custody of children are not favourable to women. Right to inheritance by women is still in principle only. It is not used in practice.

CHRISTIANITY

The Christian community in India is only 2% of the total population. Compared with other two religious traditions, in christianity women are given better status. Yet due to the influence of social and cultural tradition, christians do have some barriers to women. At the time women in christian community are far ahead of their counterparts, in other spheres of education mostly, in medicine, technology, teaching,, nursing etc. Thus in India the christian tradition has by and large influenced the status of women positively. However in the christain tradition, women's emancipation within marriage is less evident than the emancipation of religious sisters.

SPECIFIC PURPOSE OF THIS STUDY

Any effort undertaken for the economic development of India will not be a wholesome and successful attempt unless and until something drastic is done to cover the 50% of its population namely 'Women'.

At present, I am working with the rural population, who are Alcoholics and Drug addicts. The endless miseries of the women in these families are just inhuman. These women mostly are illiterate and unemployed. Some are daily wage, coolie workers, to maintain their family. These women are malnourished and helpless. They tolerate the cruelties inflicted on them by their drunken husbands. To deliver these women from the clutches of poverty, violence and to bring them back to the main stream of life, I see Education and Employment are essential and it can be stepping stones for women's development. With education, the women build up self-confidence, leadership and develop self employment potentialities. She also becomes aware of her rights, duties, abilities and injustices done to her.

Employment makes her economically independent. She will not be insecure and vulnerable to men's oppression. Through Education and Employment, women can be empowered, so that they can think, act and make decisions for themselves and show the value and contribution of women, in society and her dignity as a person.

We have already treated more than 3500 Alcoholics during the past five years. And along with treatment and rehabilitation while sorting out the family problems, we noticed the atrocities done to women are endless. Hence to help these helpless women, I decided to study further to trace the real causes of women's subjugation and find some solutions for their development and empowerment. Hope this study will highlight some major issues which need to be tackled for the betterment of women at home and in the society.

LIMITATION

The reasons for women's subjugation and backwardness are due to social customs and cultures, caste, religion, economic dependency, ignorance and various atrocities of man, leading to delegation and oppression of women.

- ★ Relative backwardness of women in the field of education and social awareness increases the male domination.
- ★ Economic backwardness perpetuates the dependency of women on men.
- ★ Lack of interaction with outside communities and groups. Women have only limited possibilities for proper development of the human potentialities and opportunity to take part in public programmes.
- ★ For the sake of peace at home, the women suffer violence in silence.
- ★ Since rural and poor class women are ignorant of their fundamental rights, they show passivity and conformism to the dehumanising conditions at home and in the society.
- ★ "Our civilization, our customs, our laws have all been made by man, and he has taken good care to keep himself in superior position to treat women as a chattel and play thing to be exploited for his own advantage and amusement."

(J.Nehru)

What do men gain by keeping women as subordinates? Well, men can enjoy the dedicated service of women at all times and she can be kept at his disposal. As head of the family, men exercise the decision making power over their own lives, family and community. Men are considered as the custodian of their families, they are placed in a superior position than women and considered as the bread winner of their families. Men are not accountable to women for their life style or behavior pattern, whether they are right or wrong. Men enjoy full freedom in all walks of life and they have nothing to lose in this bargain. In fact men are crippled and distorted as human beings by their exercise of power over women. It prevents them from realizing their own potential.

Let us verify what are the advantages women have, under this subordinate conditions?

Provided if the men are economically well off and take responsibility towards their wives and children, the women can enjoy economic support and full protection from men. The disadvantages are many for women. In poor families, the women do not even have sufficient food to eat, after serving the male members of the family. Women have no freedom to make any decisions on their own lives, regarding their work, education, or to take part in public functions and at times not even choosing ones own husband. Women are mainly pushed to the domestic sphere and they are unduly burdened. Women have been provided with little access to resources and participation in the development of life. The women those who are earning a salary are also burdened by domestic cares. But they do not enjoy normal rights that go

with the bread winner and their contribution is not given due recognition and women continue to be the unremunerative family labour force. Women do not see themselves as human beings free to realise their potential and continue their destiny. This results in a passive, fatalistic attitude. Issues of concern to women are not only dowry, rape, abortion, domestic violence, those happens in individual lives, but also of policies and practices relating to education, nutrition, health, employment, and property right, affect women adversely. Undoubtedly, the sex ratio in India goes in favour of men.

DEFINITIONS

WHAT IS VIOLENCE AGAINST WOMEN?

- a) Physical, sexual and psychological violence occurring in the family and in the community; including battering, sexual abuse of female children, dowry-related violence, marital rape, female genital mutilation and other traditional practices are harmful to women.
- b) Non-spousal violence.
- c) Violence related to exploitation.
- d) Sexual harassment and intimidation at work, in educational institutions and elsewhere.
- e) Trafficking women.
- f) Forced prostitution.
- g) Violence perpetuated or condoned by the state.
- h) Female infanticide and selective abortion of female foetuses.

WHAT IS EQUALITY OF WOMEN?

It means equality in terms of different kinds of rights that must be available to women. These are civic rights, that is the right to vote in elections to civic and legislative bodies and the right to contest an election to such bodies. Equality in law, that is the right to function and treated as an individual capable of taking decisions for oneself without being

felt by the judgement of the father or husband or other male members in the family. Economic equality that is the right not to be denied work on grounds of sex. The right to inherit or possess property the right to enter upon occupations traditionally considered unsuitable for women as in the armed forces or the police or sometimes managerial and administrative positions and the right not to be restricted to certain occupation which were considered especially suited for women like nursing, school teaching and social work.

Social equality, thereby the right to equal opportunity for education on par with the sons in the family, the right to participate in familial decisions making and the right to inheritance.

WHAT IS MEANT BY EMPOWERMENT OF WOMEN?

- a) Women become empowered through collective reflection and decision making. The parameters of empowerment are:
- Building a positive self image and self confidence.
 - Developing ability to think critically.
 - Building up group cohesion and fostering decision making and action.
 - Ensuring equal participation in the process of bringing about social change.
 - Encouraging group action in order to bring about change in the society.
 - Providing the opportunity for economic independence.

CHAPTER II

REVIEW OF LITERATURE

EQUALITY OF WOMEN THROUGH EDUCATION AND EMPLOYMENT

Women, as a vital part of human resources of a country, are the potential contributors towards development and productivity. Their contribution can be achieved only when they have the opportunities and freedom to use the opportunities. Education is the most important facilitator in this regard. Hence education of women should receive top priority, amongst the various measures taken to improve their status in India.

EDUCATION, GROWTH AND EXPANSION

During last 40 years, the educational system has expanded rapidly registering a phenomenal increase at all levels. All sections of the population have gained as a result of this expansion of the educational system. Women are in important sector of the beneficiaries in terms of growth and development in post-independent India. Female literacy has increased from 7.93 percent in 1951 to 24.88 percent in 1981 in India.

During the period 1971-72 to 1984-85 the enrolment of women as percentage of the total enrolment at the Under Graduate level showed a consistent upward trend from 22.4 percent in 1971-71 to 28.8 percent in 1984-85. Similar trend is observed at the research level also where the women enrolment as percentage of total enrolment went up from

20.7 in 1971-72 to 31.5 in 1984-85. At the Post Graduate level, however, the percentage enrolment of women, which had been declining in the earlier years, showed a perceptible improvement after 1974-75, rising gradually from 24.9 percent in 1974-75 to 30.4 percent in 1984-85. The enrolment of women at the diploma/certificate level as a proportion of total enrolment at that level showed a mixed trend.

STATE-WISE DISTRIBUTION

The enrolment of women as a percentage of total enrolment has increased substantially in 1984-85 as compared to the earlier years in all the states, except in Assam and West Bengal, Tripura and Sikkim. Kerala (49.9 percent) maintained the top position in terms of women's enrolment as percentage of total enrolment followed by Panjab (43.9), Delhi (43.6) and Jammu and Kashmir (37.3). Bihar has remained at the bottom with women's enrolment touching only 14.7 percent of the total enrolment in 1984-85.

As compared to the past, women have come a long way. But have they achieved equality with that of men in availing the opportunities of education? Disparities exist not only between men and women but also between residents of urban and rural areas, between states and between Scheduled Caste/Tribe groups. These disparities in education are a reflection of the existing social inequalities.

EMPLOYMENT

Employment has been viewed as critical entry point for women's integration into development. Studies have revealed that in 35 percent of the poverty households, the primary bread winner is the woman.

TASKS AHEAD

To improve the status of women, the following points could be considered which would go a long way in raising their standards and in becoming equal partners of development.

EDUCATIONAL SPHERE

1. Allotment of more seats for girls at college level especially in professional courses.
2. Improving/Increasing the opportunities for education for SC/ST/girls.
3. In administrative services, increasing the opportunities for women, so that they would raise the problems of women at policy level.
4. Making education free for girls higher education.
5. Mass literacy programmes should be launched more effectively; the learners under this programme could be given some incentives in the job market.

EMPLOYMENT FRONT

1. Efforts must be made to explore possibilities for income generation for women utilising the enormous wastes and by-products from agriculture.
2. Banks must be urged to incorporate flexibility in the selection of projects for rural areas.
3. New programmes be started by the banks to explore the entrepreneurial abilities among the rural women.
4. Making available the idea of labour-saving techniques and devices in household chores, particularly to the rural women, which would help them to reduce drudgery in their household work, and make them free for adult education programmes etc.
5. Giving rural women agricultural and vocational training.
6. Developing leadership among women so that they can assume responsibilities for development action.



SR. LILLY CONDUCTING ADULT EDUCATION



WOMEN'S DAY CELEBRATION WELCOMING SR. LILLY AT K.G.F.

WOMEN BEYOND INEQUALITY AND EXPLOITATION

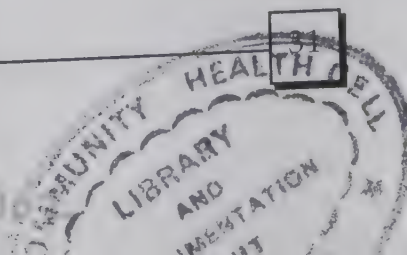
Neera Desai has rightly pointed out that ideologically as well as in practice, a woman was considered completely inferior to male, having no significance, no personality. Socially she was kept in a state of utter subjection, suppressed and oppressed. In order to have a better understanding of the present-day inequality and exploitation of women, it is imperative to know the operation of various historical, political, cultural and economic factors moulding the society. And such historical perspectives are all the more necessary in the case of a society with a continuous history of more than three thousand years. It is also crucial to have a brief look at the past society, because some of the norms and values affecting women today have their roots in the past.

There are two basic differences between the male and female members of the society, i.e., physiological and physical. The physiological and physical differences do not mean that the two are 'unequal'. These differences, however, provide the basis for social organisation and the reproduction of the species. What makes these differences 'equal' or 'unequal' or something else, i.e., the 'meaning' attached to these differences by the members of the society and 'use' to which members of both the sexes are put (mukherji 1986;14).

Concepts such as equality or freedom by themselves mean very little. These may be shared values at a very abstract level; with strong agreements and disagreements on their varied interpretation. Discrimination on the basis of caste,

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religion, sex, race can be concretely analysed in terms of the more abstract yardstick of equality and freedom. Exploitation is best applied to the content of economic exchange and market. Equality naturally will concern itself with distributive aspects of goods produced and the management of surplus (ibid:16).

Third World Countries suffer inequality and exploitation not only because of their class and sex but also because of the way in which these countries are linked to the International Economic Order. The inequality and exploitation imposed on women have to be seen in the total content of a society where large sections of the population, male and female, adults and children suffer under the oppression of an exploitative system. It is not possible to remove these inequalities for women only. Any policy or movement for the emancipation and development of women has to form part of a total movement for removal of inequalities and oppressive social institutions, if the benefits and privileges won by such action are to be shared by the entire women population and not to be monopolised by a small minority.

Broadly, three parallel processes can be identified in societies and situations where women find themselves in adverse conditions in comparison to men. In the sphere of structural elaboration, sex differentiations gradually but inevitably evolves in a manner such that societal roles which are linked with production, governance and ecclesiastics became more or less the exclusive domain of the male. The biological capacity of the female, to reproduce the human species and ensure its survival, has led to her being assigned

roles which progressively tied her down to the home and withdrawn her from the wider economic, political and religious arenas of societal participation. Paralleling these two processes, there takes place the progressive elaboration of an ideology which rationalises this shift from differentiation to discrimination and institutionalises it by means of customs, rituals and religious perceptions.

The Colonial rulers were primarily interested in formal education of men and not of women in India. While in part, this approach was in keeping with the overall attitude that women, whether of India or British middle classes, should be trained not for careers, but to be good wives and competent mothers. Today the girls constitute only a third of total enrolments at every level of schooling and their drop-out rate is higher than that of boys (Desai and Krishnaraj 1987:160).

Discrimination against the girl child begins at birth. Three-fourths of the 50 million children who are not enrolled in any schools are girls. The growth of small and cottage industries has depended heavily on female labour. Most of these industries do not come under the purview of safety legislation. The employers in this field are exploiting women labourers by wage discrimination and other inequalities.

Women have been the major targets at family welfare programmes. Even here they do not have the basic right to choice in this most intimate man-woman relationship. It is seen that women have been denied equal opportunities all over the world for personal growth and social development. In India it is still worse because of the sex segregated

character of society, the conditions of poverty and the traditional value system.

For a poor country like India, people are the only abundant asset. Women constitute nearly half of this population. It has been argued that the nation's well-being as well as that of its women, depends upon development policies, programmes and research that fully utilise women's potential. There are various factors responsible for the relative backwardness of Indian women in general and rural women in particular. These constraints stem from illiteracy, traditional values and norms, dominant position of the male, social evils like dowry, polygomy, unaccountability of the husband to the wife, etc.

When we talk of inequality and exploitation of women in India, we have to make a distinction between rural women and urban women. Further the traditional system of social stratification which has varieties of inequalities, is based on ascription. In such a society, there is a justification for everything based on the doctrine of Karma (fate influenced by past deeds). The status of rural women cannot, therefore, escape the influences of such a social system, customs, values beliefs and attitudes.

The principle of equality comes into direct conflict with a system of rewards, incentives and privileges of various interest groups dominating property and power relations. It is important to understand how property-based relations and sex-related attitudes are intertwined with role patterns, life options and activities. As the very foundation of society is

based on a system of private property, woman cannot claim equality with man unless she has the same rights as man to hold, acquire, inherit and dispose of property (Sharma, Hussain and Saharya 1989:1-2).

Gandhi viewed political and legal equality as only the starting point. According to Gandhi, women must have votes and an equal legal status. But the problems does not end there. It only commences at the point where women begin to affect the political deliberations of the nation. The second part of the anticipated change never started. The Gandhian vision faded out of the national scene once theoretical equality was incorporated in the constitutional and legal structure.

The disadvantages of being a female are obvious in the Indian society: lower life expectancy, minimum education, poorly paid jobs, lower status expectations, and very few rewards than man in comparable situations. The process of selection and elimination operating through a complex system of institutional network (family, caste, religion, education and political system) results in the narrowing down of options for women. Sex role differentiation and ideological assumptions about "Women's Place" is linked to the unequal distribution of resources, rewards, rights and authority between men and women, which, in turn, influence patterns of family and work life. The historic imbalance of power between the sexes has become a major obstacle in the pursuit of equality.

GENDER - BIAS

Women are oppressed as women. They suffer on account of sexist ideology that women are inferior to men in intelligence and are incapable or unwilling to participate in society fully. Her work is under-valued if not un-valued. It manifest itself in low wages, in lack of access to and control over resources, in denial to own, inherit and transfer property on equal basis with men, in lack of infrastructural support, in discrimination at family and societal levels, in great disparity in work burdens, in social evils like dowry, and above all in unequal laws relating to marriage, divorce, inheritance, succession, custody, guardianship and maintainance.

EDUCATION FOR WOMEN'S EQUALITY

The women's equality cannot be attained without education. The education may be formal or informal, but education in a wide sense is a pre-requisite for value change and without value change no new social objectives can take root.

The freedom that women seek has to be sought not only from man as a separate class, but also from women. Older women more conservative and unliberated women who are part of the same primary group.

EDUCATION AND SOCIAL CHANGE

There is a belief that education is by itself supportive of social change. This is not true; much depends upon what the content of the educational message is and who the educators are? It is important that if we expect education to be a means of promoting women's equality we should ensure that, in the text books and extra curricular activities, there are themes and topics which will make the young think and discuss the subjects one should be able to explain the various aspects on dimensions of the concept of equality in civic, political, economic, social and familial spheres of life up to this point, the task of promoting the concept of woman's equality through education may be relatively simple. What we are attempting is to put forth the idea at the rational intellectual level.

But we see, social change involves not only intellectual acceptance of alternative values or extension of existing values to new areas of life, but an understanding of and a readiness to modify existing attitudes and behaviour patterns. This is more difficult to achieve.

In the sphere of social equality let us begin with the right of girls to education. In the formal structure of education that is in schools and colleges, this right is protected by the norm that no person is denied admission on the ground of sex and the state may offer free education till S.S.L.C., by providing incentive to the parents.

But the parents must accept that they have an equal obligation to educate a daughter as they would a son. This would mean not only educating her for the less expensive Arts degree, but also for Science or Medicine depending on the daughter's abilities and interests. This is not as simple as this sounds.

The expenditure on children's education is partly looked upon as an investment to social security. The parents generally tend to emphasise the occupational goals in the case of the sons and the liberal goals in the case of the daughters. Education must be considered as an opportunity for the young to discover themselves and to develop their potentialities apart from equipping them for a profession or employment. Now the younger females are recognising the fact that they do have to work and need to plan for future careers.

In most middle class homes where work outside the home neither the woman nor the other members of the family have over come the expectation that the housekeeping role, still belong to the woman. Under the best circumstance, a working woman carries minimally two responsibilities - the job outside and the house and keeping job at home. It is still difficult for the male to accept a situation in which his wife is more successful than he is either financially or socially.

If women have to be prepared for an equal status they must have more information on the factual position regarding the number of women in the work force, the types of occupation in which they are distributed, the types of careers that are now available to them and the differential demand that these careers are likely to make upon their abilities and on thier family life. It might even be useful to discuss - in co-educational classes of young persons - cases of successful adjustments and /or failures in marriages where the woman is working.

ADULT EDUCATION AND DEVELOPMENT

We all must be aware of the fundamental importance of education as a means of development, and as part of development. The purpose of development is liberation. It is true in third world, we talk great deal about economic development. But the goods and services, are needed to serve human beings to make people's lives more easeful as well as more fruitful, to enlarge human freedom and dignity. Always we come back to people - to liberated people as the purpose of activity, the purpose of development. But a person can only liberate herself or develop herself. He or she cannot be liberated or developed by another, For a person makes herself/himself. It is the ability to act deliberately for a self determined purpose, which distinguishes a human from the other animals. The expansion of one's environment, and one's society, must therefore ultimately be what we mean by development. So development is for people, by people, and of people. The same is true of education. Its purpose is liberation from restraints and limitations of ignorance and dependency. Education has to increase physical and mental freedom - to increase control over ourselves, our lives, and the environment in which we live. the ideas imparted by education or released in mind through education, should therefore be liberating ideas; the skills acquired by education should be liberating skills. Nothing else can properly be called as education. Thus adult education has to be directed at helping people to develop themselves. It has to contribute to an enlargement of ability in every way. In particular it has to help people to decide for themselves - in co-operation what

development is. It must help people to think clearly, it must enable them to examine the possible alternative courses of action; to make a choice between these alternatives in keeping with their own propulsions. It must equip people with the ability to translate their decisions into reality. The personal and physical aspects of development cannot be separated. It is in the process of deciding for themselves what is development, and deciding in what direction it should take their society and implementing those decisions, that people develop themselves what is development, and deciding in what direction it should take their society and implementing those decisions, that people develop themselves. For people do not develop themselves in a vacuum, in isolation from their society and environment and the certainty cannot be developed by others, consciousness is developed in the process of thinking, and deciding and of acting. Human capacity is developed in the process of doing things. Education for liberation is also education for co-operation because it is in co-operation with others that people liberate themselves from the constraints of nature. Education is intensely personal, but it is also an activity of great social significance, because the person whom education liberates is a person in society will be affected by the change which education creates in the individual. So if adult education is to contribute to development, it must be part of life integrated with life and inseparable from it. Adult should promote change at the same time as it assists people to control both the change which they may induce, and that which is forced upon them by the decisions of others. Further it means that adult education encompasses the whole of life, and must build upon what already exists.

METHODS OF ADULT EDUCATION

Methods of adult education, which one, or which combination, is appropriate, at a particular time will depend upon many things. But one fundamental fact must underline the choice made. A mother does not give walking or talking to her child; rather the mother helps the child to walk and talk. And the adult educator is in the same position. She is not giving to another, something which she possesses. She is helping the learner to develop her/his own potential and own capacity. This means adult education must involve the learners in their own education, and in practice from the very beginning. Only activities which involve them in doing something for themselves will provide an on-going sense of achievement and mean that some new piece of knowledge is actually grasped that it has become something of theirs. It doesn't matter what form this involvement takes, it may be a contribution to a discussion, reading out aloud, or writing etc. What is important is that an adult learner should be learning by doing. There is a second very fundamental determinant of adult education method. It is that every adult knows something about the subject she is interested in, even if she is not aware that she knows; she may indeed know something which her teacher does not know. It is on the basis of this knowledge that greater understanding must be built, and be seen to be built. For by drawing out the things, the learner already knows and showing their relevance to the new thing which has to be learned, the teacher has done three things. He/she has built confidence of the person who wants to learn by showing her that she is capable of contributing. The adult educator has demonstrated the

relevance of experience and observation as a method of learning when combined with thought and analysis. And the teacher has shown what is called the 'mutuality' of learning that is, by sharing our knowledge we extend the totality of our understanding and our control over our lives. For this is very important the teacher of adult is a leader, a guide along a path which an adult education programme can be no more than, to be effective. Therefore they have consciously to identify themselves with those who are participating in it primary as learners. Only on this basis of equality and of sharing a task which is of mutual benefit, it is possible to make full use of the existing human resources in the development of a community, a village or a nation. It is within this context of sharing knowledge that all the different techniques of teaching can be used. The most appropriate techniques in a particular case will depend upon the circumstances and the resources, of the learning community and of the nation in which it lives. In a poor country the techniques used must be of very low cost and constructed out of local materials, at the place where the teaching will be done and by the people who will teach and learn. Self-reliance is a very good educational technique as well as being an indispensable basis for further development.

THE CONCEPT AND REVELANCE OF ADULT EDUCATION

Adult education incorporates anything that enlarges men's or women's understanding, activates them, helps them to make their own decisions and implement those decisions for themselves. It includes training, organisation, and mobilisation. There is definite correlation between illiteracy, poverty and low status of women. It is in this context of our economic, political and social goals of development that we consider the legitimate role of adult education. Adult education is essential for the rural women. This conclusion is based on the following assumptions:

1. Illiteracy is a serious obstacle to an individual's growth and to the country's socio economic progress
2. Education takes place in most work and life situations.
3. The illiterate and the poor can rise to their own liberation through literacy, dialogue and action and thus "learn to read their reality and write their own history".

Adult education is to assist in the continuous and development of every individual. The problems which women and men face in the process of growth and development can be grouped into four major areas namely the objectives of self realization, human relationships economic efficiency and civic responsibility. Those are for

education of persons of all ages in a democratic culture. Adult education though not remedial or second chance programme, associated with the formal schooling is an adult education addressed to adults as adults and designed to help them with life situations more successfully. Adult education leads to the inevitability of nonformal approach to adult learning. The nonformal process of education itself provides a conceptual base for looking at life long education of which adult education is a very significant component. It is a growth and development oriented education which can be planned and designed by others as well as the learners themselves. The adult learner, to a great extent can assert control in regard to content, methodology, place and time of learning. Adult education becomes a means of not only self expression, but meeting one's socio economic needs by a nonformal approach. The first function of adult education is to inspire both a desire for change and an understanding that change is possible. Second function is to help people to work out what kind of change they want and how to create it.

Adult education is very consciously designed to emphasize not only the values of life but also the materialistic needs of the poor and common persons. Infact it is through this role of adult education that the person is for the first time realising some of the values which have remained only on the theoretical plan. She sees them practical application to her day today life. Thus adult education gives a new dimension to the meaning and definition of education in terms of content, method and clientele. Today educated

women are more conscious of their dignity and calling especially in the urban areas, they prefer to take an increasingly active part in the life of society especially in economic and political matters. Th Central an State Governments have given lot of impotance and priorities to adult education of women. However due to corruption the funds sanctioned for the said purpose have been diverted elsewhere. In Idukki district a good number of women tribal and Harijans are illiterate and uncivilised. It is on behalf and benefit of these marginalised women that I venture into the study of adult education with the aim of evolving a system that can be adopted and use it for the development of women in India.

ROLE OF TRAINING IN SOCIAL CHANGE

There is a majority of people who have no control over resources including their own labour. They are weak, ignorant and unorganised. They are the vast majority of workers, labourers small farmers, tribals and women. The meaning of social change implies improvements in the lives of the vast majority of people in the direction that they consider appropriate for themselves. Hence the process of social change entails informing, mobilising and organising these majority of people such that they can identify, articulate and struggle for their common interests. Unless the poor and the weak are informed and organised to act collectively in their common interests, meaningful social change cannot take place.

1. Conscientisation of the poor.
2. Empowerment of the powerless.
3. Organisation of the unorganised.

View in this way the process of social change will require changes in the individual, groups of individuals and in systems and structures of the society. Participatory training can play a limited, but crucial role in facilitating this process of social change. This can take place in several different ways:

- 1) Individual can use the learning opportunity provided by training for personal changes. Example:- Understanding the dynamics of society and social change; their own strength and weakness; their potential role in the process of social change.

- 2) Individuals can acquire relevant knowledge and skills through this learning opportunity to play their meaningful role in social change.
- 3) Groups and individuals can learn how to function as an effective team building block for the larger organization in this process.
- 4) Individuals and groups can experience, in microcosm, the possibilities of participatory and democratic functioning during the training programme itself and thus learn to experiment with their own vision of an egalitarian society.
- 5) Individuals and groups can acquire appropriate values and attitudes necessary for building such an alternative society. To the extent what training creates opportunity for learning and learning entails change. The participatory training programme creates the necessary experience of personal and collective change. As well as change process may provide useful insights to facilitate this process of change on a wider scale. It is clear that structural aspects of social change do not occur during the training programme to bring about significant changes in the structures and systems of the society. However, it is possible that certain seeds towards this structural transformation are sown during the training itself and they flower later through additional important steps outside the context of training. In this way participatory training makes limited contribution towards the process of social change.

ADULT EDUCATION - ANDROGOGY

- 1) Adults have more to contribute to the learning of others, for most kind of learning, they are themselves a rich source of learning.
- 2) Adults have a richer foundation of experience to which to relate new experiences (and new learnings to take on meaning as we are able to relate them to our past experience).
- 3) Adults have acquired a larger number of fixed habits and patterns of thought and therefore tend to be less open minded. The more active the learner's role in the process, the more she is probably learning. There are superior conditions of learning and principles of teaching. They are following:-
 - a. Conditions of learning:- The learners feel a need to learn.
 - b. The learning environment is characterised by physical comfort mutual trust and respect, mutual helpfulness, freedom of expression and acceptance of difference.
 - c. The learners perceive the goal of a learning experience to be their goals.
 - d. The learners accept a share of the responsibility for planning and operating a learning experience and therefore have a commitment towards it.

- e. The learners participate actively in the learning process.
- f. The learners have a sense of progress toward their goal.

THE PRINCIPLES OF TEACHING

1. The teacher exposes students to new possibilities for self fulfillment.
2. The teacher helps each student clarify her own aspirations for improved behaviour.
3. The teacher helps each student diagnose the gap between his aspirations and her present level of performance.
4. The teacher identify students' life problems they experience because of the gap in their personal equipment.
5. The teacher provides physical conditions that are comfortable.
6. The teacher accepts each student as a person, respects her feelings and ideas.
7. Teacher seeks to build relationships of mutual trust and helpfulness among the students by encouraging cooperation and refraining from inducing competition.

8. The teacher involves the students in a mutual process of formulating learning objectives according to the need of the student and her institutional objectives.
9. The teacher shares her thinking about options available in the designing of learning experiences and involves the students in choosing among these options jointly.
10. The teacher helps the students to organise themselves and share responsibility in the process of mutual inquiry.
11. The teacher helps the students exploit their own experiences as resources for learning through the use of discussions, role playing, case method etc.
12. The teacher gears the presentation of her own, to the levels of experience of her particular students.
13. The teacher helps the students to apply new learnings to their experience and thus to make the learnings more meaningful and integrated.
14. The teacher involves the students in developing mutually acceptable criteria and methods for measuring progress towards the learning objectives.
15. The teacher helps students develop and apply procedures for self evaluation according to these criteria.

(From Modern practices of Adult Education; By Malcolm S. Knowles)

WOMEN'S DEVELOPMENT THROUGH EDUCATION

The current understanding of development implies integral human development which is economically quantifiable and humanly qualitative. When countries shifted their emphasis from gain to growth, it is in terms of welfare of the human beings, not merely with material out put. Today planners talk more of people-oriented strategy of development than investment priorities as such.

In developing countries, the growing imbalance such as rural, urban disparities, the rich and poor inequalities, women-men discrimination, high and low caste absurdities pose formidable barriers to the successful development of its human resources.

Let us examine the under development or backwardness of Indian women defeats all the development talks and efforts of politicians and economists inspite of all efforts to realise high literacy rate.

Any effort undertaken for the economic development of India will not be a whole- some and successful attempt unless and until something more concrete and drastic is done to cover the 50% of its population, namely "The women of India". We are not unaware of the existance of a small proportion of the enlightened, liberated women who came up above the surface of floods, making their presence felt and their dynamism appreciated. but we would like to talk on behalf of the larger number of uneducated and deprived women in the caste ridden social groups and of the illiterate

rural and tribal women. The economic backwardness and the colossal waste of the potential women power as part of the country's human resource has not been made much of even after the declaration of the international women's year in 1975.

Being vocal on magnifying defects and deficiencies will not help, yet somehow an awareness has to be created among people that fuller utilisation of the available resources in the country in the Gandhian sense alone will accelerate or enhance our developmental efforts.

Our Education should :

1. Inculcate values,
2. Build self confidence,
3. Train for leadership,
4. Develop self-employment potential, besides imparting knowledge and sharpening the intellect.

To Achieve these :

- a. We must free education from financial constraints.
- b. We must diversify education to cater to the needs of society, taking into account all levels situations, needs and capabilities.
- c. Fuller utilisation of the capacities of well established colleges and institutions and the existing indigenous methods and means.

Let us reach those who need us most.

HEALTH FOR ALL BY 2000 AD

India is one of the signatories to Alma Ata Declaration of 1978 on "Health for all by 2000 AD" and this does not mean that all illness will disappear and everyone will be healthy. It means that people will follow a better approach than they do today to prevent avoidable diseases. The goal is to be achieved through primary health services and educational campaigns. This task will by no means be easy for a country of India's population size. In view of the magnitude of problems doubts have often be expressed about the health for all by 2000 AD being achievable.

Health cannot be achieved where appalling poverty and ignorance exist, where food and safe drinking water are scarce where filth and slums about and where health and community services are inadequate such are the condition obtaining today in almost every part of India.

The ambitious family planning programme launched by the government at the cost of other health programmes have in variably failed to achieve the set targets. The two children family concept advocated by planners will not meet with much success unless the fruits of development reach the poor; and unless they are convinced that proper health care will be easily available. The emphasis of planners seems to have shifted towards a concern for family welfare, which includes such factors as promoting female literacy and creating employment opportunities for them, raising the status of women in society, raising the mean age of marriage, spacing of children, lowering the maternal mortality rate and

improving the health survival of children. There is now a realisation of several social, cultural, physiological and economic factors.

As a result of well organised and sustained educational campaigns coupled with improved primary health services started by the Government, a change in the thinking of people is taking place, but its pace is too slow. Family planning programmes will be successful only when it becomes a peoples movement. Education, particularly female education, is another excellent contraceptive. Studies have shown that Kerala which has the highest female literacy rate in India, enjoys the lowest birth rate. Hence literacy programmes deserve to be given top priority by the States. A modest view is that the goal of health for all by 2000 AD is not beyond our reach, provided there is a sustained political will, coupled with the efforts of voluntary organisations and Government, in implementing health programmes.

The task is challenging but if we falter in our efforts either because of lack of political will or economic resources, the country will pay a high price in the long run.

WOMEN

The development of women in India, who according to the 1991 census represent 48.1% of the country's population and in absolute numbers 407.1 million, has been at the centre stage of developmental planning since Independence. However, it was in 1980's that women were recognised as a separate target group and given the rightful place in development planning by including a separate chapter viz., Women and Development in the Sixth plan document. This marked a break from a welfare approach to women's problems in the earlier years to development and empowerment. All efforts towards women's empowerment by the Government have been directed at main-streaming of women into the national development process by raising their overall status - social, economic, legal and political at par with that of men. Major programmes implemented by the Government in the area of women's development are employment and training, educational programme for prevention of atrocities against women, hostels for working women, short stay homes for women and girls, women's development corporation, gender sensitization programme, legislations (like Equal Remuneration Act, Commission of Sati (prevention) Act, Criminal Laws and Indian Evidence Act, Maternity Benefit Act, Immoral Traffic (Prevention) Act, Socio-Economic programme (such as Rashtriya Mahila Kosh, Mahila Samriddhi Yojna).

WOMEN'S DEVELOPMENT CORPORATION

Women's Development Corporation was set up in

various states 1986-87. These corporations are expected to play catalytic role in identifying women entrepreneurs; provide technical consultancy services, facilitate availability of credits, promote marketing of products, promote and strengthen women's co-operatives, arrange training facilities, etc.

THE NATIONAL COMMISSION FOR WOMEN (NCW)

The National Commission for Women was set up in 1992, is engaged in safeguarding the rights of women besides reviewing existing legislations for possible amendments or even proposing the enactment of new legislations to protect the interests of women. Public hearing on complaints and grievances of aggrieved women has been a special activity of the Commission.

INDIAN WOMEN

12-23% of Indian are less than 145 cm tall, 15-20% of them weigh less than 38 kg, 10-17% of Indian mothers are in 15-18 age group, 54-70% of reported rapes were committed on girls in 7-16 age group. Every year approximately 15 million girls are born. A quarter of them don't live to see their 15th birthday, by the age of 10-12 years girls may be involved in upto 10 hours of work every day, teen population (15-19 years) are 92.7 million, illiterate females are 44%, married women make 38%, giving birth by 20 years - 49%, the mean age of marriage for girls in 16.7 years (although millions are married between the age of 10 and 14). With the exception of Kerala, 60% girls in India in the age group of 15 to 19 are already married soon after attaining puberty. Kerala

has achieved a birth rate of 17.5 against the national target of 21 by 2000. The state has a very high female literacy rate, 86.2%, with an average marriage age of 22.9 years. Assam (23.3 years) and Punjab (22.2 years) share the distinction. Kerala and Tamil Nadu with birth rates of 17.5 and 19.2 respectively are far ahead of UP (36.2), Rajasthan (34.7) and Bihar (32.2). The national average is 28.5 per 1000 live births.

WOMEN SCIENTISTS ARE FEW

Marital obligations and male hegemony stand in the way of women science graduates becoming scientists. According to the World Science Report, 1996, they take up jobs in public institutions where two-thirds of them become teachers and one-fifth administrators. Only 3% choose R & D. It is the restrictive gender obligations and the male predominance in scientific and research institutions that force women to accept softer options. In leading research institutions like Indian Council of Medical Research and the Department of Atomic Energy, only 5.4% of the scientists are women. In other government departments and ministries, they constitute only 3.6%. 88% of Indian women science graduates choose pure sciences in their higher studies, with 8% opting for medicine and 3% for engineering and technology.

The report says that within the scientific community, women are assigned to less powerful committees, have fewer budgetary resources, have difficulty in getting help from the supporting staff and lack access to 'old boy network' of institutional information. Within the institutions, only 8% of them figure in the middle and top-level positions as against one-fifth of men scientists.

EDUCATION FOR EQUALITY

Education will be used as an agent of basic change in the status of women. In order to neutralise the accumulated distortions of the past, there will be a well-conceived edge in favour of women. The National Education System will play a positive interventionist role in the empowerment of women. It will foster the development of new values through redesigned curricula, textbooks, the training and orientations of teachers, decision makers and administrators, and the active involvement of educational institutions. This will be an act of faith and social engineering. Women's studies will be promoted as a part of various courses and educational institutions encouraged to take up active programme to further women's development.

The removal of women's illiteracy and obstacles inhibiting their access to, and retention in, elementary education will receive overriding priority, through provisions of support services, setting of time targets, and effective monitoring. Major emphasis will be laid on women's participation in vocational technical and professional education at different levels. The policy of non-discrimination will be pursued vigorously to eliminate sex stereo-typing in vocational and professional courses and to promote women's participation in non-traditional occupations, as well as in existing and emergent technologies.

CHAPTER III

DESIGN OF THE STUDY

STATEMENT OF THE PROBLEM

Low status of women in India, due to illiteracy and economic dependency.

OBJECTIVES OF THE STUDY

1. To study the low status of women in India - in families and in society.
2. To highlight the main causes of the low status of women are lack of education and unemployment of women.
3. In this study, I attempt to spell out some implication of accepting women's equality and empowerment as an objective to be furthered through the system of formal and informal education as well as women's employment; education and employment play a vital role.

METHODOLOGY

Pre-testing

A first hand information of various aspects of women in all levels were collected. A detailed questionnaire was prepared after learning the whole background of the problem. Books were referred to get the historical background and present problem of women today. Care was taken to see that the questionnaire meant for the women were simple and clear.

Sampling Design

Random sampling method was selected for the proposed study. The investigation had full background of the women who had respond to the questionnaire. A sample of 50 women were taken for the study considering the time limit factor.

Response from the population

As the samples were taken from Kerala and Karnataka, the women at K.G.F. were a mixture of Tamil, Telugu and Kannada. So the customs and cultures were quite mixed and varied. The investigation experienced difficulty in getting positive response from the poor class women. After explaining, it is only for a project study, then the women expressed their frank opinion about their life style.

Methods used for the data collection

Two methods were used for data collection and information, and they are as follows:

- a) Questionnaire method was used in getting free and frank impressions from the women about their life styles and position at home and in society.
- b) Unstructured interview was also used with the women.

Tabulation of the Data

After receiving duly filled questionnaire from the

respondents the data was transcribed in the frequency table formulated for the purpose of the study.

Analysis

The information gathered from two sources namely questionnaire and interviews as explained were cautiously used for the preparation of the study keeping in view of the objectivity more emphasis was laid on questionnaire.

Questionnaire was used to get the personal data and their opinion and impression on their status in family and in society and about their lifestyle.

Interview also helped to a great extend to get a clear picture. Based on all, an analysis was made.

CHAPTER IV



ANALYSIS OF THE DATA AND INTERPRETATION

1. Age limit of respondents between 22 years to 45 years.

Table 2

Table showing of women married or not

Sl. No.	Married/Not	Frequency	Percentage
1	Yes	50	100%
2.	No	-	
	Total	50	100

This table shows that all respondents are married women.

Table 3

Table showing the economic status of women

Sl. No.	Economic status upper Middle class / poor class	Freequency	Percentage
1	A	9	18%
2	B	41	82%
	Total	50	100

According to the Table 2, majority of respondents are poor class women that is about 82%.

Table 4
Table showing education nature of women

Sl. No.	Education status	Frequency	Percentage
1.	A	21	42%
2.	B	12	24%
3.	C	17	34%
Total		50	100

This table shows that upper middle class women are post graduates and graduates, middle class women are high school and middle school qualification and poor class women mostly are illiterate and few had lower primary education. Therefore poverty is one of the main cause for low education of women. Thus poor women are ignorant of their rights. So women have no equality with men.

Table 5
Showing the women are burden to their family

Sl. No.	Burden to family	Frequency	Percentage
1.	Yes	27	54%
2.	No	23	46%
Total		50	100

From the above table, it is clear that majority of women are considered as a burden at home by their parents.

Naturally this attitude towards the girl child will bring down the self worth of women. This will affect the status of women adversely. Women are put in a disadvantageous position since birth.

Table 6
Showing whether the women are given equal privileges in her family

Sl. No.	Equal privilege	Frequency	Percentage
1.	Yes	22	44%
2.	No	28	56%
Total		50	100

This table shows that majority of women did not get equal privileges comparing to the male members in regard to food and health. Again this shows that the women are not as important as their brothers at home. This will prevent the proper development of girls.

Table 7
Women are allowed to take up jobs

Sl. No.	Allowed to take up job	Frequency	Percentage
1.	Yes	20	40%
2.	No	30	60%
Total		50	100

This above table shows that majority of women are not allowed to take up job outside home, is about 60%. It was noticed that the upper middle class women were generally not allowed to take up job.

Table 8

Table showing whether women have freedom to spend the money without her husband's permission

Sl. No.	Freedom to spend money	Frequency	Percentage
1.	Yes	29	58%
2.	No	21	42%
Total		50	100

This table shows that 42% of women did not have the freedom to spend money without their husbands permission. Even the woman who earn salary do not have the freedom to spend money.

Table 9

Table showing whether women buy their own clothing

Sl. No.	Buy her own clothing	Frequency	Percentage
1.	Yes	15	30%
2.	No	35	70%
Total		50	100

It is clear from the above table that majority of women that is 70% of women did not have the freedom to buy their own clothing. Here male domination is very predominant.

Table 10

Table showing whether the women are allowed to go for movies or entertainment without their husband

Sl. No.	Allowed to go for movies	Frequency	Percentage
1.	Yes	24	48%
2.	No	26	52%
Total		50	100

This table shows that 52% of women do not have the freedom to go for entertainments without their husbands, only 48% have got some freedom to go for entertainment without their husbands. This indicate that women's socialization is not accepted by man generally.

Table 11

Table showing whether the women eat together with their husband and children

Sl. No.	Women eat together	Frequency	Percentage
1.	Yes	41	82%
2.	No	9	18%
Total		50	100

This above table shows that 18% of women do not eat together with their husbands. It is clear that she is not considered as equal to her husband.

Table 12

Table showing whether women are allowed to attend her health needs

Sl. No.	Attend to her health need	Frequency	Percentage
1.	Yes	40	80%
2.	No	10	20%
Total		50	100

This table shows that 20% of women are not allowed to attend their health needs. Hence they are deprived of their fundamental rights. Here women live in an oppressed condition.

Table 13

The table showing whether women have savings in her name

Sl. No.	Saving in her name	Frequency	Percentage
1.	Yes	24	48%
2.	No	26	52%
Total		50	100

The above table shows that 52% of women are not allowed to keep savings in her name. This is clear that the men want the women to be dependent on him economically.

Table 14

Table showing whether women have brought dowry

Sl. No.	Brought dowry	Frequency	Percentage
1.	Yes	38	76%
2.	No	12	24%
Total		50	100

The above table shows that 76% of women had brought dowry, inspite of the Bill passed against dowry. Dowry system still prevails. Thus for the poor, the girl child become a burden as there is no means to give her in marriage without dowry.

Table 15

Table showing whether women are employed

Sl. No.	Employed	Frequency	Percentage
1.	Yes	20	40%
2.	No	30	60%
Total		50	100

This table shows that 60% of women are not employed and hence they do not have any income of their own and they depend on the husbands for their economic needs.

Table 16

Table showing whether women are harassed while on duty

Sl. No.	Women harassed	Frequency	Percentage
1.	Yes	12	24%
2.	No	38	76%
Total		50	100

The above table shows that about 24% of women are harassed by men. This affects the dignity and freedom of women on duty adversely.

Table 17

Table showing whether women keep their salary with them

Sl. No.	Keep salary	Frequency	Percentage
1.	Yes	20	40%
2.	No	30	60%
Total		50	100

It is clear from the above table that 60% of women do not have the freedom to keep the salary with them and so they are not allowed to spend money for their personal needs without their husband's permission. Thus women are subjugated.

Table 18

Table showing whether the women had land in her name

Sl. No.	Land in her name	Frequency	Percentage
1.	Yes	15	30%
2.	No	35	70%
Total		50	100

It is clear that majority of women do not have land in their name. So they are never economically independent. They have to depend on man for all their economical needs. Women can not claim equality with men, unless she has the same rights as man, to hold, acquire, inherit and dispose off property.

Table 19

Table showing the woman does the household work alone

Sl. No.	Household work alone	Frequency	Percentage
1.	Yes	36	72%
2.	No	14	28%
Total		50	100

The above table shows that 72% of women are doing the household work alone, after they come back from their outside job, it is clear that men have no consideration for

women and do not assist them in the household work. It is a way of oppression and not appreciating the women as his partner in life.

Table 20

Table showing the women had a say in how many children she wants

Sl. No.	Say in how many children she wants	Frequency	Percentage
1.	Yes	35	70%
2.	No	15	30%
Total		50	100

This table shows that 30% of women have no say in their reproductivity. However, 70% have their freedom as to how many children they want.

Table 21

Table showing whether woman take part in major decisions at home

Sl. No.	Take part in major decisions	Frequency	Percentage
1.	Yes	20	40%
2.	No	30	60%
Total		50	100

The above table shows that 60% of the women did not have any say in major decision making at home. Really, the

women are treated as second class citizens at home. Here women are considered as unintelligent and ignorant.

Table 22

Table showing whether woman's husband consume alcohol

Sl. No.	Husband consume alcohol	Frequency	Percentage
1.	Yes	25	50%
2.	No	25	50%
	Total	50	100

This table shows that 50% of men consume alcohol.

Table 23

Table showing whether the woman has to undergo physical violence

Sl. No.	Physical violence at home	Frequency	Percentage
1.	Yes	20	40%
2.	No	30	60%
	Total	50	100

This table shows that 40% of the women are suffering from physical violence at home. This is cruel and inhuman.

Table 24

Table showing whether the woman has equal say at home

Sl. No.	Equal say at home	Frequency	Percentage
1.	Yes	15	30%
2.	No	35	70%
Total		50	100

The above table shows that 70% of women do not have equal say with men at home. Honestly, these women have very low status at home. The disadvantage of being a female are obvious in the Indian Society, lower life expectancy, minimum education, poorly paid jobs, lower status and few rewards than men are seen in the above study.

The gender discrimination and the low status of women is evident from the above findings. Majority of women are economically dependent on their husbands. Most of the poor class women had very little education and some of them suffered physical violence at home. Only few women had a say in major decision making and very few had landed property in their name. While interviewing, it was found that most of the poor class women were unhappy in their lot, as they are overworked, undernourished and subjugated.

Through education and employment of women can be empowered.

CHAPTER V

CONCLUSION

BRIEF STATEMENT OF THE PROBLEM

Men are jealous of rising women who prove their merit and efficiency. Posts reserved for female officers are grabbed by "playing politics". Those women who show resentment against corruption are unwanted by men. If women are superiors, male subordinates either do not co-operate or instigate others to make her job difficult. These and such many other matters will come under the broad concept of gender discrimination. Ways and means of such corrupt, immoral and unjust behaviours are found to be present in almost all types of professions and jobs. In future, women along with their male friends who are imbibed with new values of equality and liberty have to keep on facing such conflicts by raising their voices and showing their strength. Women should organise themselves into multi-party groups and should commit themselves for social activism not only for their personal issues but also for the issues of women in general.

Difficulty arises when husband and wife are not equally "modern" or equally "traditional" in their role perceptions. Difficulty also develops when an individual accepts for himself incompatible elements from both the old and the new. In India, Malaysia, China and many other developing countries, the old tradition is very strong and the traditional concepts of male and female roles with lower status of women largely prevail.

Thus, in almost all countries, conflict between men and women is found to be much more where there is a married working woman with children. Unless there is appreciation and recognition for a women's achievements, she will not develop a sense of belonging to her family and / or job. Families, in which there are less number of children and less influence of husbands in decision making, show better work status for the wife and less role-conflict situations.

Women themselves are realising now that sense of frustration along with their low status about which they were silent, all these centuries. Both men and women are insisting on improvement in women's positions in society which reflects on the present position of women in contemporary society. Among the minority who are educated, well placed in economically productive units have an altered self-image. Though women have not chosen the avenue of political involvement, they have channeled their energies into positive advancement in the economic sector. These women view themselves, as having the capacity to experience fully, roles both within the family and in the workplace.

DESCRIPTION OF THE PROCEDURE USED

A random sampling method was used. A sample of 50 women between the age group of 22-45 years were selected. They were mainly from Karnataka and Kerala states. A first hand information of various aspects of women in all levels were collected. A detailed questionnaire was prepared after learning the whole back ground and present problems of women today. The questionnaire was simple and clear. The investigation had full background of the women had responded to the questionnaire.

Unstructured interview was also used to get the feelings and attitudes of women. Co-operation of the respondents was good after explaining the purpose of the study.

PRINCIPAL FINDINGS AND CONCLUSION

Due to gender discrimination, women were deprived of education, economic independence and personal freedom for centuries. As a result, women had forgotten their entity as individual beings. Due to natural and biological mechanisms, women have to perform the role of mother which is very difficult, challenging and time consuming. Woman's role as woman itself affects adversely her other roles, thereby remaining in a disadvantageous position everywhere in society. This situation was realised wrongly all these years. She was regarded as different from a man in all other respects. She was considered as delicate, unintelligent, ignorant, subordinate and helpless. In spite of the fact that women comprise about fifty per cent of the total population, women are kept away from the facilities for fulfilling even basic needs. This situation continued upto world war II in almost all countries. After that, in developed countries of Europe and America, because of industrial and technological progress, it became possible for women to enjoy many of those facilities which were available so far to men. Technological changes helped societies to come out of the clutches of discriminatory traditions. Open societies could take lead in bringing about socio-cultural transformation in value - systems. Declaration of Human Rights, Women's Liberation Movements and the Year for Women gave her new ideas through media about their personalities, roles and rights. Women have to perform multiple roles as per the level of their education and

professional expectations. They try their best to cope up with these various role-expectations and prove themselves worthy of success.

Emotional incompatibility with relatives, in-laws and husband antagonistic attitudes and old habits of men at home as well as at workplace, generation gap and gender discrimination create role-conflicts every now and then, and on every step of their career.

Almost two thirds of all illiterate people in the world are women. Women are the most vulnerable group to human rights violation. They are constantly subject to various types of violence which is a barrier to any authentic development efforts. The Fourth World Conference on women at Beijing has made the world aware of the fact that women have become a global force and have articulated International Women's Development Agenda for 21st century. It was stated that empowerment of women is empowerment of all humanity. The challenge now is to translate these into action.

SUGGESTED ACTIONS AND RECOMMENDATIONS FOR THE FUTURE RESEARCH

POVERTY

- ⇒ Enable women to overcome poverty through the promotion of women's economic self-reliance.
- ⇒ Provide poor women with economic opportunities and help women to learn skills that would help them overcome poverty.
- ⇒ Provide rural women with equal access to productive resources.

EDUCATION

- ⇒ Increase investment in education and training for girls and women.
- ⇒ Create awareness and attitudinal change among women and men, of the need to develop and utilize women's full potential as resources for national development in its economic, political and socio-cultural aspects.
- ⇒ The need for education and how to empower themselves in families and in the societies are essential.
- ⇒ Take measures to help women and girls to enter such fields as science and technology and research as well as

in the planning, budgeting and policy making of these activities.

- ⇒ Inclusion of women's issues as an integral part of the teaching curriculum in various disciplines is also essential.
- ⇒ Achieve education for all by removing gender disparities.

HEALTH

- ⇒ Provide adequate financing to ensure primary health care services for women.
- ⇒ Promote re-productive health and family planning programmes.
- ⇒ Encourage and support research and information dissemination on women's health.

EFFECTS OF ARMED CONFLICT

- ⇒ Take steps to prevent violence against refugee and displaced women.
- ⇒ Provide assistance and training, that refugees and displaced women require.
- ⇒ Increase women's participation in conflict resolution.
- ⇒ Reduce and eliminate the availability of arms.

ECONOMIC DISPARITY

- ⇒ Target women in job programmes and introduce training in non-traditional areas of work.
- ⇒ Promote equal pay for work of equal value.
- ⇒ Create flexible work environment.
- ⇒ Include women in decision making on economic issues.

THE PUBLIC OR POLITICAL ARENA

- ⇒ Create and strengthen structures to integrate women's concerns in public policies.
- ⇒ Enable women to achieve equal access and full participation in power structures and decision making.
- ⇒ Develop education and training related to women's participation in decision making.
- ⇒ Promote values of social equality including gender equality, secularism, socialism and democracy.

WOMEN'S HUMAN RIGHTS

- ⇒ Improve legal literacy.
- ⇒ Publicize and disseminate laws and conventions relating to human rights.
- ⇒ Include human rights education in schools.

MEDIA

- ⇒ Promote a positive image of women by the media.
- ⇒ Challenge media that communicate images of violence and dominance against women.
- ⇒ Fight against indecent advertisements.

ENVIRONMENT

- ⇒ Promote the involvement of women in environment decision making.
- ⇒ Increase the proportion of women in programme for sustainable development and control of degradation.

VIOLENCE

- ⇒ Take integrated measures to prevent and eradicate violence through legal and educational systems.
- ⇒ Study the root causes of violence, adopt special measure to eliminate trafficking of women and to assist female victims of violence.
- ⇒ Improve the status of women and empower them through education and provide employment facilities and make them self sufficient. It is important for women to network, to form bonds of relationship, support and friendship. The women's movement is a worldwide liberation movement which transcends the boundaries of religion, race, culture, class, age and status forming through the spirit of

solidarity, thus women for women transcends boundaries in today's world.

Speaking up and speaking out for change which is called advocacy is another way to be in mission with and for women.

To ease the tensions and strains which are being faced by women, the following changes are essential:

1. Women should learn to manage 'time' and plan their activities. Such type of training should be given to women at different levels.
2. Men must change their attitudes towards women; share women's workload at home; recognise women's achievements, appreciate their sacrifices and participation.
3. Men should not regard women as 'weaker' and 'helpless' but understand their special biological role of procreation and upbringing of children. 'Small family norms' should be adopted by every couple so that wife's health will remain sound.
4. Women may replace old traditions by suitable modern mannerisms so that symbolic interaction between different units in the family could be smoothened.
5. Women should understand the root cause of conflicts in day-to-day life and avoid to manage tasks in such a manner that either conflicts could be avoided or tensions could be eased.

6. New agencies and organisations should come forward to take up women's roles of household duties as well as roles in connection with child development.
7. Women should participate themselves not only in their own economic pursuits but also in local political tasks as well as community level activities. Educated women need to take up social task of educating, illiterate women around.

The struggle to overcome this great huddle in India may be found in the proper implementation of the Adult Education programme. Certainly adult education and women's employment can take front place in any programme for women's liberation. Women's education is an endless task and everybody's responsibility. Resources invested in women's education will be certainly an good investment. Probably it is now time to consider the creation of an educational institution or department for rural women's development.

This is only one approach to empower women and I hope others will look into other possibilities to empower and strengthen women's groups and create solidarity with other organizations. It is indeed high time to work together on common goals and share informations and resources. Members from other women's groups, churches, groups, clubs, and labour unions must meet together and shape and define a common goal and see how much, such diverse groups could work together and achieve their goal.

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Sr. Lilly Chunkapura, MMS is a member of the International Society of Catholic Medical Mission Sisters. She holds M.A. and M. Phil. Degrees in Public Administration, Diploma in Hospital Administration of VHAI and Diploma in Social Development from St. Francis Xavier University, Canada. She has got vast experience and knowledge in administration and social development management. She has worked in Bombay and Delhi Holy Family Hospitals as Hospital Treasurer and Governing Board Member. She also worked at I.H.M. Hospital.

Having discovered her personal call in an ongoing way in life and mission, she has entered into the Healing Mission in Bangalore, according to her gifts and skills in the context of the MMS' charism. At present, she is rendering a commendable service as Director of TRED A in Bangalore. Her committed and selfless service radiates compassionate healing presence among the poor and the broken. She is very much involved in the empowerment of women and children at Kolar district. She is also the Vice-President of CHAI - Karnataka and Secretary of Bangalore Diocesan Unit.

MEDICAL MISSION SISTERS

Dr. Anna Dengal founded the Society of Catholic Medical Mission Sisters in 1925, in response to the need of women and children in India. Today, MMS are in mission, among the poor, neglected, marginalised and oppressed, throughout the world in twenty countries, radiating the healing presence of Christ the Healer at the heart of a wounded world. They form community for Mission. In a special way, MMS continue to reach out first to women, knowing that where people are poor, the women are doubly poor, illiterate and a greater degree of suffering than men.

This book is written by Sr. Lilly Chunkapura from her 10 years of experience in social development among rural women and wives of alcoholics in Karnatka State.